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THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND.

THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND, a monthly pamphlet of thirty-two pages, will contain the proceedings of the American Seamen's Friend Society, and its Branches and Auxiliaries, with notices of the labors of local independent Societies, in behalf of Seamen. It will aim to present a general view of the history, nature, progress and wants of the SEAMEN'S CAUSE, commanding it earnestly to the sympathies, the prayers and the benefactions of all Christian people.

It is designed also to furnish interesting reading matter for Seamen, especially such as will tend to their spiritual edification. Important notices to Mariners, memoranda of disasters, deaths, &c., will be given. It will contain correspondence and articles from our Foreign Chaplains, and of Chaplains and friends of the cause at home. No field at this time presents more ample material for an interesting periodical. To single subscribers ONE DOLLAR a year, invariably in advance. It will be furnished Life Directors and Life Members gratuitously, *upon an annual request for the same.*

THE SEAMEN'S FRIEND

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This little sheet, published monthly, will contain brief anecdotes, incidents, and facts relating to Sea Libraries.

Any Sabbath-School that will send us \$20, for a loan library, shall have fifty copies gratis, monthly, for one year, with the postage prepaid by the Society

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SAILORS' THE MACAZINE AND SEAMEN'S FRIEND



Vol. 50.

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THE GENOA HARBOR MISSION.

BY THE REV. DONALD MILLER.

"Go up now, look towards the sea," said Elijah to his servant, when, prostrate on Carmel, he waited for the rain. All around the scene was one of barrenness and desolation. For three years and a half the heavens had been as brass. Not a green blade was left to relieve the dull monotony of the arid soil; the trees stretched their leafless arms to heaven as if supplicating for reviving showers; and far as the eye could reach, across the plains of Zebulon and Issachar, and over on the hills of Galilee, the land had all the appearance of a dreary, lifeless desert. Again and again the servant of the prophet returned with the discouraging words, "There is nothing!" but when he had gone up the seventh time, he hastened back with the joyous tidings, "Behold, there ariseth a little cloud out of the sea, like a man's hand."

The Church, Elijah-like, waits for showers of blessing to revive and fertilize God's weary heritage, and here and there she has said to her servants,—"Look towards the sea." Missions to sailors have been organized, and the hope cherished that, through our seamen drawn heavenward by the attractive power of the Sun of Righteousness, the field, which is the world, might receive a copious blessing. But, alas! how often has the Church heard her servants' discouraging report, "There is nothing!"—nothing to indicate that the abundance of the sea is about to be converted to her, and hasten the time when "the desert shall rejoice and blossom as the rose."

But has not the Church of God herself to blame for this? Has she fully understood the lesson taught on Carmel? Has she even perceived all the significance of the fact that her Lord selected his first followers from the sea-faring class of men, and gave special prominence in his ministry to teaching and preaching "*by the sea-side*"? Has she adequately realized that before the *world-wide* field can be expected to have "times of refreshing from the presence of the Lord," and copious showers of grace descend on its far-reaching and still barren wastes, she must win over to Christ the thousands and tens of thousands of sailors who, whether she will or not, represent her throughout the world, and who have it largely in their power to counteract the influence which she seeks to exert through her small and scattered band of missionaries?

Judging from the very limited extent to which work among sailors has been carried on, it must be said that the Church does not seem yet to have awakened to a full sense of the importance of "looking towards the sea." And yet one cannot read the recent reports of work among sailors, happily beginning to multiply,—without feeling that their united testimony is that there are indications,—small, it may be, like the little cloud no bigger than a man's hand which Elijah's servant saw, yet unmistakable,—that the great process has begun which may soon result in the revival of God's heritage throughout the world.

God's people have been laid under great obligations to such societies as the British and Foreign Sailors' Society, and the AMERICAN SEAMEN'S FRIEND SOCIETY, through whose earnest and unsectarian efforts, missions to promote the moral and religious welfare of sailors have been established or helped in many ports, both at home and abroad. But it is to be deplored that these and kindred societies receive far too scanty support from the Christian public to enable them to carry on the work on a scale commensurate with its magnitude. When it is borne in mind that since the Reformation the maritime commerce of the world has been, to a great extent, entrusted by the over-ruling providence of God to Protestant nations, and to none in so large a measure as to our own, it ought to be felt by every true-hearted Christian that it is high time that all the branches of the evangelical Church should arouse themselves to a full and solemn sense of their responsibility, and by a noble and united effort make provision for the moral and spiritual wants of our seamen in all the principal ports of the world. Churches, far more than societies, however well organized and efficient these may be, are bound to put forth their most earnest and solicitous efforts to meet the spiritual claims of our sea-faring fellow-countrymen, and aim at nothing short of their entire

consecration to the cause of Christ. They are bound to commission each and all of their servants who are stationed at seaport towns, whether home or foreign, to give special attention to sailors; and if this were done, there is reason to believe that ere long a most effi-



THE HARBOR OF GENOA.

cient and inexpensive agency would be created for the spread of the Gospel. And until the Church of Christ has such a maritime auxiliary at her service, it need not be a matter of surprise that her influence over the nations of the earth should be so little felt, or that that

influence should be so largely counteracted by the very men who have it most in their power to extend it.

The accompanying engraving will give the reader some idea of the city of Genoa, in Italy, where a mission to sailors has been established since 1870. With the exception of Marseilles, Genoa is the chief commercial seaport of the Mediterranean. Situated at the head of the gulf of the same name, which stretches from Oneglia on the west to Spezia on the east, the city occupies a commanding position on the spurs of the Ligurian Apennines, and when seen from the sea is strikingly grand. On entering the harbor the view of the famous Riviera is lost behind the projecting ridges on either side which terminate the amphitheatre of hills on which the city rises. Above the city are terraced gardens and olive groves studded with villas and churches, and beyond these the bleak summits of higher ranges capped with forts. The semicircular harbor has a diameter of rather less than a mile, and extensive works are now in progress for its enlargement.

Although in respect of population Genoa only ranks seventh among Italian cities, it is commercially the first. The Genoese are active and enterprising, jealous of their commercial supremacy, and specially intolerant of all maritime competition. One-eighth of the whole shipping trade of Italy is carried on in Genoa. About 20,000 emigrants annually sail from its waters for South America, and more than half of that number annually return. From 90,000 to 100,000 sailors visit the port during the year, of whom one-tenth are under the British and American flags.

Owing to the difficulties in the way of getting sailors to church on shore, an old ship was purchased in 1871, and converted into a Bethel. At first this Floating Church attracted a great deal of notice from its novelty, but it is now a familiar and respected object in the harbor.

The work of the Mission is divided into two distinct departments, each having its special agent. There is the work among the English-speaking sailors, carried on at present by Mr. Jones; and there is the work among seamen of Italian and other nationalities, conducted by Signor Delfino.

Every Sabbath morning Mr. Jones holds a meeting in the floating chapel, and in the evening in the cabin of some vessel lying in a different part of the harbor. Besides these regular Sabbath services, he generally has two or three evening meetings during the week,—it may be in the chapel, or in a ship's cabin or forecastle,—and occasionally he visits the port of Savona, about twenty-five miles to the south-west of Genoa, where a considerable trade in coal and iron is being developed. The attendance is generally very encouraging, numbering from

forty to seventy men; at other times there may be none present but the crew of the ship on board which the meeting is held. Occasionally captains take part in the service, and the hearty singing, especially if it be on deck, attracts the notice of the Roman Catholic crews of other ships.

Mr. Jones systematically visits all the vessels,—British, American, Norwegian, &c.—that enter the port, conversing with the men when off duty, reading and praying with them, distributing Spurgeon's sermons, magazines, tracts, &c., and offering for purchase copies of the Scriptures. With very few exceptions, captains and crews alike welcome him. Those who attend his meetings are always ready to return, and generally show their appreciation of his services by contributing to the mission before they leave the port. He has always been well received on board British and American ships of war, where hundreds of men at a time have listened to his exhortations. The extracts from his journal, which have appeared in the reports of the Mission, show that his labors are not in vain in the Lord. Drunkards have been reclaimed; in some instances whole crews, according to the testimony of the captains, have been reformed; backsliding Christians have been recalled to the path of duty; and careless souls aroused to concern about salvation. A considerable number of Scandinavian sailors who understand English attend Mr. Jones's meetings, and when they wish to hold a service in their own language the Floating Chapel is placed at their disposal.

Signor Delfino, the Italian colporteur and Scripture-reader, has a different, and in some respects a more difficult, work to do. The sailors he visits are Italians, Frenchmen, Spaniards, Greeks, &c., and nearly all Roman Catholics. The emigrants and passengers on board coasting steamers are also, with few exceptions, Roman Catholics. From morning to evening he rows about the harbor with copies of the Scriptures, religious books, and tracts in different languages, of which he keeps a considerable stock on board the Floating "Bethel." His first endeavor is to get into conversation with the men on some religious topic, then to persuade them to purchase a copy of God's Word and study it. The vast majority of the sailors whom he addresses are either too superstitious or too indifferent to listen to him, and even of those who give him a friendly reception a large proportion cannot read; consequently, the number to whom he can sell Bibles or give tracts is comparatively small. It is the same with the emigrants, who, with few exceptions, are the poorest and most illiterate of the nation. And yet there are few colporteurs in Italy who make larger sales than Signor Delfino. His great aim, however, is to sell *well* rather than to

sell much, and when he cannot sell he gathers a group of sailors or emigrants around him, and reads to them portions of God's Word and Gospel hymns.

Controversy is avoided as far as possible, but though he frequently has the satisfaction of discussing in a friendly and edifying way the simple plan of salvation as contrasted with the errors and superstitions of the Romish system, there are times when he has to enter the lists with some polemical assailant who treats him as an emissary of Satan, and denounces his books as false. The priests who accompany the emigrants are his worst enemies; at their instigation they refuse to buy, or, if they have already bought, throw the books overboard, because pronounced "heretical" by the priests. At other times the bystanders approve of what Signor Delfino says, and take his part, and when the priest has withdrawn, edifying conversations and good sales ensue. Signor Delfino distributes gratuitously among the emigrants who can read, a considerable number of tracts and illustrated children's papers, and when there are any *Evangelici* among them he supplies them with a few books and pamphlets for circulation during the voyage. On board coasting vessels which are frequently in port there are a number of sailors who buy books regularly from him, and circulate them among their friends at home, and who are not only glad to have an hour's reading and conversation with him on board their ships or in the Bethel, but from time to time accompany him to divine service in the Waldensian Church. During the short summer holiday Signor Delfino visits these men and their friends in the villages along the Riveira.

The statistics of work done since May 1st, 1877, to April 30th, 1878, are under the average, owing partly to the very depressed state of shipping during the year, and partly to the fact that Mr. Jones was, in the providence of God, laid aside from work for about three months, during which time the Rev. Donald Miller, Superintendent of the Mission, could only supply his place to a very limited extent. Still the following figures are encouraging:—229 Bibles, 210 Testaments, 635 books and pamphlets, sold; 19 Testaments, 7,582 tracts, 374 children's illustrated papers, 1,328 sermons and magazines, distributed gratuitously; 1,524 ships have been visited by Signor Delfino, and 15,700 emigrants have been conversed with and had the Scriptures offered to them; 1,521 ships have been visited by Mr. Jones, 118 meetings held by him and attended by 3,298 men, besides meetings in the hospital, &c., on shore. Since Mr. Jones joined the Mission in November, 1874, he has preached the Gospel to 13,290 sailors, according to the accurately kept statistics of his journal. Signor Delfino, who began work in the harbor a year earlier, has visited up to the present time 8,166 ships, whose aggregate

crews may be calculated at about 80,000 men, besides having had intercourse with 70,600 emigrants. During these five years the total sales have been, 1,048 Bibles, 1,247 Testaments, 5,697 books and pamphlets, whilst there have been distributed 50 Testaments, 274 portions, 36,587 tracts, 3,004 illustrated children's papers, and 4,137 sermons and magazines.

From the time of its establishment in 1871, the Mission has received an annual grant of £60 from AMERICAN SEAMEN'S FRIEND SOCIETY, and since 1875 the British and Foreign Sailors' Society has aided it to the extent of £50 a year. Other help, whether from societies or individuals, is precarious, and as the annual expenditure amounts to about £300, contributions are earnestly solicited from those who long for the coming of Christ's kingdom and feel the importance of "*looking towards the sea.*"

For the Sailors' Magazine.

THE OLD MAN ON THE SEA SHORE.

BY REV. CHARLES WHEELER DENISON.

I.

An old man stood on the light-house shore,
Leaning upon his cane;—
He paused in front of the iron door,
Close by the billowy main:
He looked aloft at the misty top,
And moaned as he let his bald head drop.

IV.

"Have earth, and sky, and sea kept young,
Through all my years, so long?
I, like a shattered harp, unstrung?
They, works of God's hands, all strong?
Then the old man swept his fingers round
The vast horizon's circling bound.

II.

"Alas!" he said, "I could once climb there,
When I was blithe and young;—
Full many a time in the fleecy air,
On the topmost rail I swung."
The old man gazed with a tear-wet eye,
And the muffled hush of a broken sigh.

V.

"The sea-winds toss my thin, gray hair;
Erst thick locks girt my brow:
These zephyrs still are young and fair,
Though I am trembling now."
Then the old man bent to the gentle blast,
As its balmy breath went kindly past.

III.

"The sea," said he, "had the same young look,
And the sky, and the cliff, and the strand,
When I came from my cot by the alder brook,
To wade on the eddying sand:
I, alone, in my native wold,
Have grown all wrinkled, and weak, and old."

VI.

Then the old man lifted his heart in prayer,
And peace came within his soul;—
For a voice from the ocean spake to him there,
In its never-ceasing roll:—
"Thy youth, O man! is yet to be
In the endless life of eternity!"

THE GREAT CHANGE IN PUBLIC SENTIMENT IN REGARD TO THE CONVERSION OF SEAMEN,

BY REV. CHAS. J. JONES, CHAPLAIN SAILORS' SNUG HARBOR, STATEN ISLAND.

*A Paper read before the American Seamen's Friend Society, at its
Fiftieth Anniversary, May 6th, 1878.*

The present century has been marked by an extraordinary mental and religious vigor and activity. The church and the world have alike borne testimony to its rapid advance in everything tending to the enlargement of the sphere of human knowledge, to the amelioration of the condition of mankind, and to the extension of the kingdom of our Lord and Savior Jesus Christ. Art and science, commerce and religion, love for humanity and zeal for God seem to have gone forward with almost equal pace. It has been emphatically the century of missionary effort. The bounds of the church have been widened in every direction. Men of God have taken their stations in all lands. The isles of the sea, after waiting so long for God and his gospel, have been so abundantly blessed, that within 2,000 miles from the radiating point at Tahiti, there is not a single island that has not been illumined by the sun of righteousness. Ethiopia has stretched out her hands unto God. Chinese exclusiveness has been penetrated, and Japan, in all her borders, has thrown open her doors to the gospel of Christ. But, in none of these instances, have the goodness and grace of God been more signally displayed, than in his merciful dealings with the men of the sea. As it concerns their spiritual, as well as their physical interests, the sentiments of the Christian world have undergone an entire and a remarkable change. Nor is this change confined to the church alone. It has been witnessed also, quite extensively, among the seamen themselves.

It is the object of this paper, as far as the limit assigned will permit, to mark the progress of this change in both these directions, and to make a permanent record of a few facts in connection with the history of this interesting work, which, if not secured *now*, may drift out of our reach forever.

A glance at the sailor as he was, at the opening of the present century, and at the agencies, by which the changes, now so noticeable, have been wrought in him and for him, will enable us to mark the progressive steps by which the sentiment of eighty years ago, as to the practical utility of work for the salvation of sailors, has passed into the sentiment of to-day.

At the time referred to, the moral condition of seamen, both forward and aft, was simply appalling. It would be difficult to conceive of a

deeper moral night than that which, for centuries, had settled down upon the sea. Wickedness of every kind abounded. Officers and men, with a few honorable exceptions, appear to have thrown off all moral restraint, and abandoned themselves to work iniquity, with greediness. From the Admiral to the after-guard, from the Captain to the cook, from the Lieutenant to the landsman, all, all were, as a rule, in the same condemnation. The exceptions were few and far between. The ships of Christian England, the great naval power of that day, were moral pest-houses,—Sodoms in iniquity, Gomorrahs in crime. They were designated, by those who were familiar with their condition, as “hells afloat.” Drunkenness abounded. Blasphemy, impurity and insubordination were prevalent. It was almost as much as a man’s life was worth to be found engaged in any religious service, or to be suspected even, of having any regard for his soul’s welfare. Religion was, to many, only another name for cowardice, and lubberly character. It was not believed that a man could be a Christian and a sailor at the same time. Old naval officers ridiculed the idea of making sailors better, declaring it to be impossible, and maintaining that “Jack must have his glass and his lass.” And again, “Jack must fight, and drink, and swear and spend his money as he likes; and, if he dies for his country, he is a good hearty fellow.” In the estimation of this class, “sailors were good enough, and they did their duty to king and country like men.” To be a good sailor, and brave in battle, was the acme of all perfection. In those days, the arrival of a man of war in a home port was a signal for Jews, and pimps, and prostitutes to pander to and batten on the vices of the crew. Indeed, any true description of the utterly demoralized condition of seamen at that time, would be unfit for general reading. A few philanthropists attempted to stem the current of existing evil but they found themselves powerless to do so. * * * * *

On the 15th of August, 1821, the particular matter alluded to was presented to the Lords Commissioners of the Admiralty, with an earnest prayer for their interference as they had the power to arrest the evil. That appeal failed, as the writer can testify, having himself been witness to the continuance of the practice, full thirteen years after. * * * * *

In some instances, officers even stood in the way of the moral improvement of their men. Their aversion to a pure morality may be illustrated by a single incident. A Captain of a man-of-war having heard that some of his crew were reading the Bible, actually passed the word forward that “the first man detected in reading the Bible, he would have seized up.” In the East India Service the Company allowed chaplains, but they were seldom applied for because the officers did not want them

on board. Nor (in the language of one of those officers) would they permit a religious service in their ships if they could prevent it, or if any excuse could be made, to that end.

The condition of things on shore was equally deplorable. The sailor returning from his voyage was left to the gratification of his passions, and appetites, and lusts unchecked. He was as one for whom no one had either interest or sympathy. Neither Bethel or Sailors' Home then existed. The churches as a rule did not either welcome or want him, as he was considered too abandoned in his character and too dissolute in his habits, to be delivered from his slavery.

The first record I can find, of any organized effort to benefit seamen, is that of a Society formed to aid maimed and disabled seamen, and the widows and children of such as were killed or drowned in the merchant service. Fifty years prior to its formation, Greenwich Hospital, a retreat for retired sailors of the Royal Navy, was established. But both these had reference only to bodily ailments, to physical difficulties and infirmities. Up to the year 1800 no organization existed. No organized effort was made to save the souls of these men of the sea. Landsmen were wont to look upon the sailor as a wonder. The romance which pertained to his calling invested his person with a charm to many, who, while they admired his bravery and lauded his courage and daring, were disposed to look charitably upon his foibles, as his folly, his excesses and his faults were called. But as far as social intercourse, or personal contact was concerned, he might as well have been a transient visitor from another sphere. He rarely strayed away from the water's edge, and therefore seldom, if ever, escaped the harpies who were wont to prey upon his generous nature and take advantage of his loose propensities. As an inevitable result Jack was considered a being *sui generis*, a species by himself, and the idea of changing his character and habits, or his modes of life, was as remote from thousands of even good men and women, as was the idea of changing the species or the genus of any of the animal race. Consequently, these poor fellows were given over to Jews and pimps, who combined to fleece them of their hard earnings, while the church left them to perish in their sin.

Here and there a sympathizing Christian suggested the idea of religious benefit for these ocean wanderers, but he was laughed at for his pains. The sailor was sunk so low, morally, in the estimation of the Christian community, that even in some of the early efforts for his reformation he was degraded rather than elevated, by being classed with soldiers and harlots. As if the defenders of their country's honor, in both arms of the service, were necessarily and irrecoverably sunk in the harlot lap of some Circean Delilah, thoroughly imbruted and shorn

of all moral strength. How could men be expected to respond to a philanthropy which expected to raise them from their surroundings, by keeping before them continually the evidence of their low associations! A few devout souls, however, were found, who like Israel's sons of old, were wise to discern the times. As there were reformers before the Reformation, so were there noble Christian souls, who mourned over the moral dissolution of the sea-faring class, and who prayed and labored, in their own limited spheres, for their salvation, before the church had awaked from a sleep of centuries, to her own responsibilities in this direction. Among the earliest of these individual efforts, which carry us back almost two centuries, honorable mention must be made of Rev. John Flavel, of Dartmouth, Devonshire, whose sermons to sailors were preached, and published, and read, by those for whom they were prepared, as early as 1670. Contemporary with Mr. Flavel was Rev. Mr. Ryther of Wapping, (from 1651–1685), whose chapel was thrown open to sailors, where sermons were preached for their special benefit. The crowds of these men who thronged to hear him gave evidence of their appreciation of his efforts for their salvation.

Just across the river similar labors were undertaken by Rev. James Janeway, of Rotherhythe (1652–1674) whose chapel was crowded nightly with seamen who listened with deep interest to the sermons he preached to them, and not unfrequently carried away the good seed in their hearts.

A century later, through the agency of a few devout Methodists who labored along the coast, and in the sea-port towns of England, the germs of divine truth were borne out upon the sea, and found a lodgment in the apparently ungenial soil of the berth and gun decks, and cabins and mess-rooms of British men of war.

Thus God was preparing the seamen themselves for the great work which was soon to be done for his glory in the ingathering of the harvest of praise. From 1793 to 1803.—a period of ten years,—He was calling here and there a sailor from among his shipmates to bear his own standard aloft in the thick of the coming fight. These men heard his voice, and, true to their sailor instincts, which know not how to disobey the voice of authority clearly conveyed,—like their prototypes of the Apostolic band—immediately left all and followed Him. The good work progressed speedily. Ship after ship caught the inspiration, and many were added to the number of God's ransomed ones. In one ship the captain became a Christian; in another a lieutenant hung out his solitary light amid the surrounding darkness; in another a master's mate, in another a midshipman and the carpenter hoisted their colors for Christ. The gunner and his mate, in another vessel, filled the mag-

azine with the fire of love, and made it vocal with praise. In yet another, the purser dared to fear God and set an example of humble piety among his brother officers in the ward room. In still another the captain of the foretop and the sergeant of marines held sweet communion together with Christ in spite of their surroundings. The sail-maker of yet another called together a few men like minded with himself to originate the prayer meeting, and, in still another, the Admiral's secretary and the Executive officer were earnestly devoted to the service of God, and mustered a large company, who feared God and wrought righteousness in the name of Jesus. As a result, the different parts of the several vessels were consecrated to God by prayer and praise. From the cabins and the mess rooms of the officers, from the "galley" and the "tops," from the "knightheads" and the "chains," the voice of thanksgiving ascended to the throne of grace.

As early as 1794,—there was on board the *Bellerophon*, 74, a band of praying men who met regularly for the reading of the Scriptures and prayer, and who made laudable exertion to diffuse abroad, among their fellow seamen, the savor of the knowledge of Christ.

At the battle of the Nile, in 1798,—the same ship had a gun's crew all of whom were christians. At the close of the action it was found that not a soul at that gun was either killed or wounded. As soon as it was reported that the enemy had struck, those men gathered about the gun they had so faithfully served in the action, and sung the Doxology "Praise God from whom all blessings flow,"—by way of expressing their gratitude to Him who had covered their heads in the day of battle.

Rev. Richard Marks, a converted sailor, formerly a lieutenant in the Navy, said, in a sermon preached in London in 1821—referring to these times,—“ When man had altogether given us up to perish, God took the work into his own hands, and poured out his spirit upon the Navy. He began his work on the ocean, on board a few ships where neither chaplain nor spiritual guide was found. Thus did the Lord begin to attack the power and reign of Satan, even where his throne seemed to be established. It was a day of small things, but it was not in vain in the Lord. The people of God on the shore knew not of the rise and progress of the work. Little were they aware how the Almighty was planting his footsteps on the sea, and thus riding in mercy, amid the winds and storms. Neither did they, for a long time, hear of the scoffs of those who blasphemed their praying shipmates, nor learn what persecutions some of them endured for the name of Jesus. Year after year passed away, while amid all the difficulties, the evils, and horrors of maritime warfare, this little leaven continued to extend its influence, so that, at the conclusion of the war, in 1814,

we had a band of praying officers and seamen on board of about four-score ships of the Royal Navy. From these noble bands of christians sprung many of the most zealous ministers, and active friends of seamen and soldiers in every part of the kingdom. The labors of these men resulted in a rapid and general increase of evangelical religion ashore, and the public mind, generally, was awakened to the best interests of the sailor." Nor was this all. A precious effusion of the divine spirit was enjoyed both at sea and ashore, which ceased not in its gracious flow for a quarter of a century afterwards.

Whenever the story of this revival of interest for the sailor and for the cause of God upon the sea is referred to, the names of two godly men—co-laborers in this field, must never be forgotten. These are Rev. Geo. C. Smith of Penzance, and Admiral Sir James Gambier, both of the Royal Navy,—both converted while in active service, while holding subordinate positions, and both, during all their after lives, devoted and fearless in their obedience to, and their suffering for their divine Master.

Of Lord Gambier it was said, " His life was a continual sermon to the officers and sailors of the whole fleet." " It is impossible," says a sailor of that period, " for any one not acquainted with the sea, and especially with the Navy at that time, to form the least conception of the amazing grace it required, for a Captain of a man-of-war, to come out from among the ungodly host of swearing, drunken and adulterous officers, and dare to be so singular, as not only to hoist the Union Jack at the mizzen peak, on the Lord's day, as a signal for prayers, but also to have a pious chaplain to preach the gospel on the quarter-deck in the sight of the whole fleet." Yet this did Admiral Gambier, in spite of all opposition. And more, God strengthened him, in his Luther-like firmness, to labor for more than twenty years afloat, and for a like period, subsequently, as a zealous and faithful worker in the church of God ashore. For more than forty years he witnessed a good profession and won many souls for Christ.

Rev. G. C. Smith, served as a midshipman under Nelson at the taking of Copenhagen in 1801. He was converted in 1803, and in 1807 became a minister of the gospel. No history of the work of God among these wanderers of the deep can be either complete or reliable, which does not give the foremost place to this truly good and great man. His influence and his labors are so intimately interwoven with the early history of the cause, and were so potent in forwarding it, in both hemispheres, that it would be as unjust to his memory, as it would be untrue to history, to detract one iota from the praise due to the indomitable energy and Christian zeal of this converted and devoted sailor, who for sixty years, under God, gave his heart and his strength to se-

cure the spiritual advancement of his brethren of the sea. Of this indefatigable and industrious man, whom no dangers could daunt and no obloquy confound, it is justly due, at least, to say that his intrepid Christian spirit, and unwearied personal exertions, in London and elsewhere, led to the establishment of some of the most important institutions now existing for the promotion of religion among seamen. Seamen's Friend Societies, Port Societies, Sailor's Homes, Floating Libraries, permanent unsectarian churches for sailors ashore, and floating Bethels on the water fronts were conceptions of his active and suggestive mind, and obtained their objective realization, in great part, by his extensive correspondence, his untiring energy and ceaseless effort. It has been well and truly said,—“He was the morning star of the sailors' reformation. God stirred up the heart of this man to do things at which others trembled, and God has crowned his labors with astonishing success.”

The pioneers in this field, however, were not always successful in exciting the sympathies of the people of God. They were met, often, with discouraging and disheartening objections, and with apathy and distrust instead of cordial co-operation. The sailor was “too far gone to be reclaimed,” said the landsmen, and the sea-captains said,—“you might as well preach to the mainmast as to sailors.” The ministry, too, with but few exceptions, had no faith in successful results.

In 1810 a correspondence was entered into by Rev. Mr. Smith with some prominent clergymen, with a view to the formation of a Society for the evangelization of seamen. He met, however, with but little encouragement. It was evident that the Lord's time for united effort had not yet come. But, that the sentiments of individual believers were undergoing an important change on the subject, and that a few were looking with sympathy on the too long neglected tars, was apparent from the tenor of the correspondence. So that there were not wanting in different directions, indications, that if the Lord's time had not actually come, it was gradually and surely approaching. All the elements of a vast change were in a state of preparation. The various parts of the machinery, which was to set the whole world in motion, were already in detail. Thy needed but the hour and the man, that they might be brought into combination and put in working order. At length the hour came. It was evening. In the great metropolis a few devout souls had gathered for prayer. A sea-captain, who was passing, drifted in to the little company. His soul was distressed. He wept as the burden of sin lay heavy upon him. His tears were marked by a devout layman, Mr. Zebedee Rogers, *the needed man*. He learned the cause of the Captain's grief, walked with him to his ship, the *Friendship*, and spoke words of comfort to his sin-stricken soul.

In the cabin of the *Friendship* he prayed. With the Captain's permission, he invited men from other vessels to join them, and from this providential meeting, sprang the prayer-meetings of the Thames which grew in numbers and in interest, until the Bethel flag by day, and a lantern in the rigging by night, called the seamen of the Pool from vessel to vessel to worship God. This was in June, 1814. From that spark of divine grace there was kindled a flame which lighted up all Christian England, flashed across the Atlantic, illuminated the shores of these United States, and, within a quarter of a century, set the sea-board of the globe ablaze with gospel light. It may be truly said of this glorious ocean revival, that, its impulses reacted everywhere. It started new ideas, raised up new men, wakened slumbering thinkers, penetrated among the people and left its impress for good upon the age. As a result, the work of God among seamen assumed a permanent interest, and obtained an importance in the church which had never been conceded to it before.

Within five years the sentiment of the world was changed, as if by enchantment. Societies were organized. Institutions sprung into being. Bethels were established. The whole machinery of Christian effort was set in motion. In more than sixty different ports in Great Britain, and in all the prominent sea-ports of our own land, united and organized efforts were put forth for the evangelization of the men of the sea. Within ten years from the date of the weeping sailor's visit to the little Methodist Meeting in Wapping, this very Society whose jubilee we are to-day celebrating, was born. For fifty years, THE AMERICAN SEAMEN'S FRIEND SOCIETY, with untiring and benevolent effort, and with ever-increasing influence, has been laboring to spread the knowledge of God among the millions of the sea. Her missionary enterprise has made itself felt on all the ocean high-ways, and in all the prominent sea-ports of the globe. For the chain of causes, by which so great a change has been wrought in the sentiments of both the church and the world, in reference to the moral elevation of these men of the waters, it becomes us to be profoundly grateful to our Covenant God, and to ascribe to him, and to him alone all the glory of these wonderful achievements.

But, it may be inquired, What of the seamen themselves? How have they been affected? Have they, too, correspondingly changed? I reply,—they too have undergone a great change. The traditional sailor of half a century ago, has scarcely a representative to-day, either at sea or ashore. The blustering, rollicking, drinking tar of the Dibdin type, with his queue and quid, his short blue jacket and wide-bottomed trousers, his long-quartered pumps, and tarpaulin hat, has given place to men of more intellectual stamp, men who are fitted to make,

and who are making an impression on the world by their influence. The sailor is not as reckless and prodigal of his money as he was before the era of Seamen's Friend Societies, and Banks for Savings. But in nothing is the change which has come over the spirit of his dream more manifest, than in his moral character. It is not claimed that the sailor has become an angel, a paragon of moral beauty, nor that all sailors are Christians. It is however susceptible of convincing proof that, even in this respect, (thanks to Seamen's Friend and other Societies), seamen, *as a class*, are greatly changed for the better. Fifty or sixty years ago, the Christian sailor was rarely met with, either in the cabin or the forecastle. The praying man was then the exception, and not, as now, the rule. It is not at all uncommon, at this day, to find, in almost every vessel leaving port in Christian lands, a representative of Christ, either forward or aft or amidships. It was once a rarity to hear of prayer-meetings being conducted at sea, either in men-of-war or merchant men. It is now, by no means infrequent. Nor does a religious service in the forecastle, or on the berth-deck, create the excitement it once did, either among officers or men.

To one of thoughtful mind, who is accustomed to mark these changes, and who is, withal, looking out upon the world of mankind, as a Christian philanthropist, animated by the hope of the gospel, and waiting for the nations to give in their allegiance to Christ, the question must often arise:—How long are these physical, intellectual and moral agencies to be devoted to the mere acquisition of wealth? Is there not a higher, nobler end to be attained by such mighty instrumentalities as are now wielded by these men of the sea? Is commerce, and especially maritime commerce, with its rapidly extending influences ramifying and multiplying, as they are, in every land and on every sea, to be forever pandering to the accursed love of gold? Are these swift ships and these noble men to be appropriated only by business men, and made to increase their wealth only? Are they to be considered the mere carriers of the world? Are they to carry the Bible and the missionaries of Christ to the heathen, and to be recognized by them as the representatives of Christianity, and they themselves trample on the cross, as the Dutch traders at Japan, for mere purposes of gain? These are questions of vast importance. They cannot be lightly thrown aside. They must be answered. The Church must answer them. The men and women professing godliness must answer them. The seamen themselves are called upon to answer them. For, on the response depends, as far as human agency is concerned, the hastening on, or the retarding of the kingdom of our Lord Jesus Christ, whose prophetic utterance to his church is,—“because (or when) the abundance of the sea shall be converted unto thee, then the forces of the Gentiles shall come unto thee.”

THE RECENT REMARKABLE REVIVAL OF GOD'S WORK AMONG SEAMEN.

BY REV. JOHN SPAULDING, D. D., NEW YORK CITY.

*A Paper read before the American Seamen's Friend Society, at its
Fiftieth Anniversary, May 6th, 1878.*

In 1826, two years before the regular organization of the AMERICAN SEAMEN'S FRIEND SOCIETY, the Rev. John Truair, then laboring in New York in the interest of seamen, issued in pamphlet form of 31 pages, an APPEAL in their behalf.

In this very able and effective appeal, he introduced a threefold argument to prove that seamen can be converted;

- 1.—Because they are men.
- 2.—Because their conversion is the subject of Scripture prophecy: and
- 3.—From well authenticated facts.

Four years later, in their Second Annual Report, the Directors of the Society, say, "The question is settled, not only by the word of God, but by full experiment; that the sailor is still a man, and has a soul;—and that the same Bible, which converts and sanctifies others, can by the help of the same Almighty spirit of grace change the rough lion of the ocean into a lamb."

Special efforts for the conversion of seamen were then problematical; the general impression having been, that if the sailor had a soul, he could no more be converted than a mainmast; and when such an event did occur, it was regarded as among the strange miracles of the New Testament.

In 1828 a British Admiral came into a Mariner's meeting in London; and toward the close was invited by the presiding minister to pray. Said the minister afterwards, "It was a most solemn and interesting scene. If any person thirty years since had told me I should see an Admiral of the British Navy on his knees, thus praying for sailors, and with sailors, I should have said with the unbelieving lord of Samaria, "Behold, if the Lord would make windows in heaven, might this thing be!"

It was with a similar amazement and joy that the *New York Observer* communicated the news of a semi-weekly prayer meeting, and a revival of religion on board the whale ship *Enterprise*, Captain Swain, in the Pacific ocean, in which the master, three officers, four boat steerers, and five men before the mast were reported to be converted! The news was received in a letter from the Rev. H. Bingham, one of the missionaries, under date of Oahu, March 10, 1828, and elicited from the editor of the *Observer* the remark, "This is joyful intelligence indeed, from

the isles of the ocean." Subsequently for about twenty years revival scenes at sea, and the conversion of sailors were so rare as to excite a similar surprise, and joy. Captain Andrew Bartlett, after thirteen years of sea-faring life, rose to the command of a ship in 1831; and during all those years on the sea, he says, "I never knowingly met with a man who professed to be a christian." And during the next twelve years, he adds, "I do not remember having met more than one or two pious ship-masters; and knew no case where religious service was held on board" at sea. But now, having confessed Christ before men, he sought also the conversion and loyalty of his men; and nightly during his last five years of sea-faring life called all hands into the cabin to worship God.

Our esteemed brother, the Rev. Charles J. Jones, now chaplain of the nearly six hundred inmates of the Sailor's Snug Harbor, Staten Island, between the years 1831 and 1841, under British and American flags, traversed the waters of the globe in the forecastle; and during the first nine years, he says, "I never met with a religious officer, or a man before the mast. No man in all those years ever spoke to me of my soul's peril." During his last year on the sea, as a christian sailor, on board of three vessels; he joined, or rather led his shipmates in maintaining a daily morning and evening religious service.

But during those years when it was neither light nor dark; those years of twilight on the sea, there were some conversions. Under the influence and pious instructions of such shipmasters as Prince, Brewer, Webber, and Richardson; on board ships conveying missionaries to their foreign fields of labor; on an occasional Naval vessel, as the sloop of war *Erie*; through the teachings of the Bible, the lessons of a good book, the fidelity of a godly sailor, or other divinely appointed means, the Holy Spirit made some new creatures in Christ Jesus.

But these were years of preparation rather than of progress. The number of ships that carried rum in the store-room began to decrease; strict temperance at sea and on shore began to be advocated and practised; prayer was looking for the cloud to rise from the sea; new and appropriate means for the moral, and religious improvement of seamen were introduced and applied; the temptations to evil diminished and weakened and the motives to good increased and strengthened. These were years of sowing. The time for reaping was now at hand.

In 1849 there were more sheaves reported as gathered into the garner of God than during the previous twenty years.

How were the hearts of God's people thrilled in 1850 on hearing of some eighty of the crew of one of our vessels of war in the Mediterranean squadron converted! the revival commencing in a Bible class.

In 1859 the record ran thus:—Never have there been so many ship-masters converted in a single year! Never among the sailors have there been so many subjects of God's renewing grace!

Since that time these displays of grace have been strikingly in proportion to the prayers offered, the faith exercised, and the means used; so that the last twenty-five years have been the most memorable in all seafaring life; more seamen probably having been converted than in all previous years!

The revival on board the United States Receiving ship, *North Carolina*, at the Brooklyn Navy Yard, furnished praying bands for Government vessels going out to Africa, the East Indies, and elsewhere; so the voice of prayer and praise, with the approbation and commendation of the officers, was heard in the Berth and Gun decks; in the forechains and tops of our men-of-war. During the late civil war, bands of praying men were found on almost every vessel in our Blockading Squadron from New York to the Gulf of Mexico.

What a blessed influence also went out from the score of conversions on board the United States Receiving ship, *Potomac*, at Philadelphia, two years ago!

From naval and merchant vessels at sea the report, *Behold he prayeth!* no longer strikes us strangely: no longer are we surprised to hear of a portion, or an entire crew converted to God. We expected good results from the 6,252 Loan Libraries sent to sea since 1858; and now that we have heard of more than a thousand conversions through their instrumentality, we cannot but anticipate still greater things. We knew that according to the teaching of the Holy Spirit by the Apostle James, *the prayer of faith shall save the sick*: hence we have not been surprised to know of the good done in the Hospitals, Retreats, and Snug Harbors for seamen. Since 1859 Capt. Andrew Bartlett, Chaplain in the Chelsea Hospital, Boston Harbor, reports *eight hundred and eighty six* hopeful conversions in connection with his labors; an average of 46 each year. How many fleeing and fainting Israelites found protection and safety, long ago, in the cities of refuge on either side of the Jordan, we cannot tell; nor how many sailors in the Homes recently established on both sides of the Atlantic; but we may speak of about sixty, who, in a *single year*, made Christ their Refuge at the Sailor's Home in the city of New York. We know on the best authority, that *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him*; and it gives us sincere joy to report, from the various chaplaincies and missionary stations, harvests ripening, and sheaves gathered.

During the successive pastorates of Rev. Charles J. Jones and Rev. Elijah D. Murphy, of twenty-three years duration, 1,678 persons were added as members to the old Mariner's Church in the city of New York; two-thirds of whom, or over 1,100 of them were seafaring men!

And this remarkable revival of God's work in some places seems to be continuous, as connected with the continuous means of grace, and salvation. And lo! these are but parts of his ways.

“Wake the song of jubilee,
Let it echo o'er the sea!
Now is come the promised hour;
Jesus reigns with sovereign power.”

DECIDE NOW.

A young man of more than ordinary intelligence knocks at my study door.

Well, Robert, I am glad to see you. What can I do for you?”

“I wish you would tell me what makes a person a Christian,” said my visitor.

This young man had talked with me before. I knew he had been anxious about his soul, and I felt the critical time had come for him to decide, and perhaps the decision would be for eternity.

“To be a Christian,” I said, “is to believe on Christ. It is to turn from sin, to give up all self-righteousness, to take Jesus as a personal Savior, to begin in love and obedience to follow him.”

“But how is one to act who becomes a Christian?” was the next inquiry.

“Why, act just as God teaches you by his Word and Spirit. Trust Jesus to lead you as well as to save you.”

“Is that all?”

“Yes; that is all. There will be much for you to learn and do in the future, both here and in heaven. This God will reveal to you. But now you are to repent; that means to turn from sin. You are to believe; that means to trust. You

are to follow Christ; that includes the entire future life of holiness. You must submit to God. Make an immediate and a complete surrender to him.”

New light seemed to dawn on Robert's mind. “I will go back to college,” said he—for he had come over from college, where there was much religious interest—“I will go back to college, and the first religious meeting I attend I will arise and tell my associates I am determined from this time forward, God helping me, to lead a Christian life.”

“This is well, Robert,” I said; “but why don't you say it now? Why not tell me, your pastor, you are resolved to love and serve the Lord?”

Springing to his feet, the dear youth clasped my hand in his, and exclaimed, “I do say it. I give my heart to God, and take Jesus as my Savior.”

We then knelt down side by side, and in prayer solemnly entered into an everlasting covenant with God. Robert arose from his knees, his face aglow with holy joy; and as he went forth from the study, in his heart he was saying,

“Tis done!—the great transaction's done,
I am my Lord's, and he is mine.”

The Sailor's Text.

THE TELESCOPE.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 13.

Can nothing aid the seaman, while yet at a far distance from land, in making out the dim outlines of the shore? Yes; fetch the telescope. Apply it to the eye. It confirms the joyous reality! Masts and trees and houses and spires are descried. There is no doubt left that the haven is at hand.

Faith is the Christian's telescope. With it he obtains sight of the shores of glory, descries the towers of the celestial city and the tree of life on either side of the river. Spiritual voyager! use your telescope. Be on the outlook for "the city which hath foundations." Think often of it. Speak often of it. John saw it in a vision "*a holy city,*" "*coming down out of heaven.*" God, its "builder and maker," is a *holy* God. Angels, the keepers of its gates, are *holy* beings. And remember, "*without holiness,*" no man can see God, or the city of God. We know little else of its scenery and character; but this we *do* know,—"*therein dwelleth righteousness.*" "*Open ye the gates, that the RIGHTEOUS which keepeth the truth may enter in.*"

WORK AMONG SEAMEN.

CORRESPONDENCE, REPORTS, &c.

Norway.

CHRISTIANIA.

Rev. S. SWENSON has lately spent six weeks at Bergen, preaching twice each Sunday, and once in the week, besides attending other meetings. This is a large seaport, where the people have done very little for the many sailors who throng their harbor,—and Mr. S. thinks it would be a fitting station for permanent occupancy by a missionary who would be enabled to reach and supply, by his labor, the whole maritime district between Trondhjem and Farsund. Touring along the coast line between Christiania and Christiansand with preaching and other labors, occupied the ensuing six weeks. His report is to April 1st. Conversions to Christ attended his work. He met and prayed with a hundred seamen who were going from their winter homes to the several ports where they would join their vessels for the summer,—and his letter shows the great need of Christian labor on their behalf.

Germany.

HAMBURG.

By the report of the Sailor's Institute for 1877, it appears that about 7,600 British and American seamen visited the port during the year, making 35,000 such seamen who have been at H., since the opening of the Institute in 1873. Two thousand and nineteen British and American vessels were visited by the missionary in the twelvemonth, and 254 religious meetings were attended by upwards of 6,000 men. Divine service was regularly sustained on the Lord's Day and every Thursday evening. The personal subscriptions to carry on this work amounted to about £130, and its total cost was about £250.

American sailors speak with the utmost approval of the efforts on their behalf, made by the missionary, Mr. HITCHENS, since our Society has assumed a portion of this expense. "Not a few," he writes, "profess to have got good at your meetings. You, in New York, have been

laboring, and we here in Hamburg are entering into your labors. We have seen tears in the eyes of men when speaking to them of the love of God, as seen in the person and work of our Lord Jesus Christ. On board one vessel, a sailor, who was evidently under deep conviction, said, while reading a tract which I had just given to him,—*Your Dying Hour*, ‘Why this just suits me! and I, too, can be saved, if I only believe. Thank God! it is not too late. This is what I want, and what I must have, because I am not happy, and never shall be until I find Christ.’ We had a long conversation together and I left him, proposing and resolving to seek until he should find.”

Giving other such instances of interesting labor, Mr. Hitchens adds:—“Thus, as regards either our visits to ships, or our meetings at the Institute on shore,—the Lord’s work is prospering in my hands.”

Belgium.

ANTWERP.

Rev. E. W. MATTHEWS, chaplain, is back at his post of labor and usefulness, and is happy in resuming his work. He has transmitted to us, a report of his sermon preached on board the *Alsatia*, on his recent passage from New York to Hamburg, of which we may be able to make some presentation to our readers in next month’s MAGAZINE.

France.

HAVRE.

When the U. S. naval vessels which took the goods of American Exhibitors at the Great Exhibition in Paris, to Europe, reached H.,—Rev. Mr. ROGERS, our chaplain, by the courteous permission of the captain of the *Constitution*, held service for the sailors for six or seven Sabbaths, on the gun deck, with an attendance of from 50 to 70 persons.

Italy.

GENOA.

We have copious extracts from the recent journals of our colporteur at this station, forwarded by Rev. DONALD MILLER, chaplain, which we regret to be obliged to defer printing,

Japan.

YOKOHAMA.

Rev. J. L. AMERMAN writes us, in connection with the last report of Mr. AUSTEN, our Missionary, and we extract here, from his letter so much as to say that the Temperance Hall is now more largely frequented by seamen than at any time since the writer’s arrival in Japan.

Mr. Austen writes, May 17th. Since February 8th, he had made 104 visits to ships in harbor, and 60 to the Hospitals, had held 29 evening services, afloat and ashore, besides assisting at various religious and temperance meetings. The reading-room had been fairly attended, and a Helping Hand Meeting had been started, on Sunday and Thursday evenings,—which was attended by seamen with saloon keepers and their wives.

Mr. Austen had inspected and reshipped several of our loan libraries, placed on vessels, when they were in New York, finding them in good condition, and highly prized by the officers and crews of the ships.

A missionary lady transmits, in Mr. Austen’s letter, the following leaf from her personal experience:—

“On the 9th of April, I visited the Shanghai (China) General Hospital, where I found a dying sailor, named WILSON, a Swede by birth. He professed to have been converted under the labors of Mr. Austen of Yokohama, some eighteen months ago. In company with other Christian friends, I visited him several times. On the last occasion (April 11th), he appeared to be sinking fast. He was asked,—‘are you afraid to die?’ He replied,—‘No! I am going home to Jesus.’ Again it was asked if he had any friends. ‘Jesus is my only friend.’

On the 16th April, in company with another Christian, I again saw him, but he was quite unconscious. Standing by his bedside, we thought we heard him say,— ‘this is Heaven?’ On the same day at 9:40 p. m., his soul took its flight to the mansions above.”

Portsmouth, N. H.

Rev. W. A. LOYNE, Sailor's Missionary, writes:—“While visiting during the past few weeks, in fact during the past few months, I have noticed a wonderful change in seamen. They seem to be a better class of men in every particular. We seldom see a drunken sailor on our streets, and I often find seamen in our church and social meetings. Last week I met a number of captains who are Christian men, and heard their testimony that Jesus loves them. Many vessels have loan libraries, and they always speak in the highest terms of the value of the books. I have supplied many vessels of late with abundance of reading, Bibles, Testaments, etc. I am very much pleased with the appearance of the work, and believe that great results will follow the next ten years' labor for these men. I am determined to do my part to lift the Gospel standard, that they may be led to the Lamb of God. Exhort your Chaplains to labor, especially on stormy days. Show these men that we love them.

“The sailors are very thankful for the MAGAZINES.”

Boston, Mass.

Rev. S. H. HAYES writes:—

“A public meeting in behalf of seamen was held in Mount Vernon Church during Anniversary week. Brief statements were made by Rev. S. W. HANKS, District Secretary of the AMERICAN SEAMEN'S FRIEND SOCIETY, and by Rev. S. H. HAYES, Chaplain of the Boston Society. Capt. BARTLETT also made a brief address, after which a very able and

eloquent address was delivered by Rev. CHARLES J. JONES, Chaplain of the Sailor's Snug Harbor, Staten Island. The same evening he spoke again at the Mariner's Church, making a deep impression on all hearts.

“No subject, I think, awakens a deeper interest in this city, if you can by any means get the ear of the people, than the cause of seamen, and the able papers you have already begun to publish in the MAGAZINE, given at your Semi-Centennial, will help, not only this cause, but every other Christian enterprise.”

Capt. Andrew Bartlett's Nineteenth Report of labor at Chelsea United States Marine Hospital.

Of the 528 officers and men who have received medical treatment during the year, only 400 were admitted to the Hospital, 228 receiving attention as outside patients. The new rules, adopted in July, shutting out the brethren from the Chelsea churches who come to assist in the meetings, have been rigidly enforced, allowing only three persons, besides the chaplain, to attend the meetings, Messrs. Larsen, Clapp and Coburn, and these may not visit the wards.

Two meetings have been held weekly, and religious reading distributed. Forty-eight have signed the pledge, forty-two professed a changed life, eleven have died, six since July, and two of these on the day they entered. The Hospital has been put in good sanitary condition under the wise management of the surgeon in charge, Dr. I. B. HAMILTON, and the death rate has been reduced to about one and a half per cent.

Miss Brooks has continued to give out books, weekly, from her library, and all have rendered efficient aid, for which they have my thanks. Thanks are also due to the Bible and Tract Societies for the liberal supply of their publications.

Aside from the Hospital I have aided at the Mariners' Church, presented the

cause before twenty-four churches, two conferences, three Sunday-school concerts, put up and sent out fifty-five new libraries, and ninety second hand. I have not been absent any week for the year, and but five weeks in nineteen years.

Philadelphia, Pa.

A new seamen's chapel and Sunday-school building is to be erected at the north-west corner of Front and Queen streets. It is to be built by the Pennsylvania Seamen's Friend Society, and sufficient funds are in hand to pay for the building without encroaching on what may be received from the sale of the old site.

Portland, Oregon.

The lines headed "Our Bethel Flag," in the MAGAZINE for April (p. 105) were written, not by Chaplain STUBBS (R. S. S.) whose signature was appended to them, but by Capt. NATHANIEL INGERSOLL, a noble Christian shipmaster whose head heart and hand go together in every good work for the men of the sea.

For the Sailors' Magazine.

The Need of Government Asylums, or Homes for Merchant Seamen.

Various provisions are made by our Government to sustain our merchant marine and render it efficient. These are, for the most part, well planned and applied and are accomplishing their purpose. Yet it seems strange that none have thus far been made for the care of seamen who grow old and worn out in the service—no Home where they may spend their few declining years in comfort, after all the rough experience and scantily requited toil through which they have passed. Attention has been especially directed to this great need by receipt, some time since, of the following communication.—

U. S. MARINE HOSPITAL SERVICE
OFFICE OF SURGEON IN CHARGE.

PORT OF NORFOLK, VA., April 12, 1878.

Rev. E. N. Crane, Seamen's Chaplain :

Dear Sir:—The bearer, Thomas Aldridge, a destitute seaman, is anxious to return to his native State (New York), for the purpose of applying to some charitable Institution for a home, as he has no relatives or friends. He asks for the necessary assistance from the Seamen's Friend Society, and I commend him to your favor, believing him to be worthy of it. This seaman has been under medical treatment at this port since October 23rd, 1877. He is 68 years old, and by reason of the infirmities incident to such an advanced age is totally incapacitated for further sea service. This is a sad case. An American sailor who has braved the storms of ocean for 35 years, when too old for further service, is obliged to seek shelter and beg for a home from the streets of his native State. It is a lamentable fact that there is not a United States Asylum, especially for the reception of worn-out and destitute merchant sailors.

I am, very truly yours,

H. W. SAWTELLE, M. D.,
Asst. Surgeon U. S. Marine Hospital Service.

Now in view of such a case as this, and it is but one of many similar,—is there not ground for an earnest appeal from some quarter which may lead our national authorities to take action toward supplying the need above mentioned? And from whom could such an appeal more appropriately come than from our national organization in behalf of seamen, THE AMERICAN SEAMEN'S FRIEND SOCIETY.

True, it may be said that there is already in existence a long established and munificently endowed, and admirably conducted Institution for this very purpose,—the Sailor's Snug Harbor on Staten Island. But this is only one institution of the kind for the whole of our widely-extended country, with its thousands of miles of sea-coast teeming with a world-wide commerce, and it is a private charity, under the control of a private corporation, over which the

Government has no control. It also gives special preference to seamen of the port of New York, and has very rigid restrictions in reference to the presentation of proper papers proving the requisite term of service on the part of the applicants for admission—the last thing, almost, that a sailor is able to preserve during his varied vicissitudes of sea life.

What seems to be needed to complete the system of governmental provision for the merchant marine, especially that part of it so well administered by the Marine Hospital Service Bureau, in order to increase its attractions and efficiency, and to meet the demands of humanity and justice to seamen,—of which, alas! they have heretofore seemed fated to enjoy but little at the best,—is the establishment, by the government, of one or more Asylums or Homes for their benefit (as has already been done for the Navy and Army) to be, like the Marine Hospitals, under control of the Surgeon General of the Marine Hospital Service, to which merchant seamen may look forward for refuge, if needed, in their last days, as a reward for the devotion of their lives to carrying on the commerce of the country. Would not this prove one of the means of securing better men for our shipping, and inspire our seamen with a higher idea of their avocation and its responsibilities? And would it not be an incentive to more steadfast, continuous and faithful service, tending to elevate the character of our merchant marine, and advance the interests of our national commerce?

E. N. CRANE,
Seamen's Chaplain.
NORFOLK, VA., June 11th, 1878.

Captain John P. Wilbur.

Many readers of the MAGAZINE will have a genuine and sympathetic interest in hearing of the death at Calcutta, Ind., of Capt. WILBUR, of Mystic, Conn., Master of the American ship *Farragut*.

He died on the 11th of May, of Asiatic cholera. He was born on the 12th of December, 1835. He left Boston on the 6th of December, 1877, and had a prosperous passage out, arriving at Madras on the 22nd of March, where a few days were spent in lightening cargo, and then proceeding on his voyage, arrived at Calcutta April 10th.

This noble Christian man it was, who had the late George (sixth) Earl of Aberdeen, of Scotland, as a passenger,—when that young man was following the extraordinary career which he marked out for himself in the latter year of his life, and which was tragically ended, as our readers will remember, six days out from the port of Boston, January 28th, 1870. The Countess of Aberdeen, his mother,—and his successor, the seventh Earl, were always quick to recognize the kindness of Captain WILBUR to their relative, and show to him all the honors they could induce him to accept.

Some of our readers will turn with interest, we are certain, to the last communication ever sent to us, by this noble seaman, to be found in the MAGAZINE for December, 1877, page 365. It stamps him in life, as we are certain that he was in death, an earnest and faithful disciple of the Lord and Savior. Here was a seaman, indeed, whose light so shone that men “saw His good works, and glorified his Father.”

“Gleams of Light from a Naval Vessel.”

In further testimony of the work wrought on the U. S. S. *Vandalia*, in connection with loan libraries Nos. 5,906, 5,907, contributed by Mr. F. A. Libbey, of this city,—(for previous testimony see SAILORS' MAGAZINE, vol. xlix, pp. 145 and 310, and also vol. I, p. 112,) we print from a letter of Mr. J. L. DEMOTT, Ass't Engineer, who has the libraries in charge. He writes to us, April 28th, 1878, from Malta, on board the ship:—

"Our library is a solid institution, important enough to claim the interest of all from the Captain down. The experience of two years has convinced me of the wisdom of your noble charity, and only God can tell the good accomplished.

"A little wise concession, a love for the work, faith in the eternal promises of the Almighty, and the exercise of sound judgment, such as I believe characterizes your Society, are the instruments of success in the great Seamen's Friend Mission. Many of the books are eagerly sought after, such, for instance, as the A. L. O. E. Series, Bede's Charity, White Robes, &c., &c., a class of books, it seems to me, especially suited to the tastes of sailors."

"We have religious services regularly on the Sabbath, sometimes twice during the day and evening, and during the week the Good Templars meet,—Thursday evenings when practicable. This is the first Good Templar Lodge ever organized in the Navy. As the possessor of the following title I am not at all puffed up but bear the burden weekly I hope: J. L. DeMOTT, Chaplain and D. G. W. C. F. of the I. O. G. T. Our W. C. Templar is a man of experience and is a zealous devotee to the noble cause; and I believe that God is blessing the work in our hands.

"Please accept my best wishes for every enterprise of the noble Seamen's Friend Society in the wide field in which our interests are mutually centered. And in behalf of the men of this ship I offer you grateful thanks for your kind interest in us. When we get home it may be one of heaven's greatest delights to recognize, on the waves of that eternal ocean whose shore is God's Throne, the bread that we have scattered in this brief life of earth, trusting in the promises of the Lord."

Why Not Do It Always?

"We trust," says a recent correspondent,—"that the example lately set by Captain Drew and his company of the clipper ship *Sea Witch* of Boston, may be the harbinger of a new era in our merchant marine, when an humble acknowledgment of dependence on the favor and protection of the Almighty may be recognized as most appropriate. She was leaving this port, bound to the West Indies. As the storm signals were

flying, she hauled out into the stream and anchored, all hands were assembled at the main hatch, and at the request of the captain, a minister who was on board addressed the men briefly, and offered a prayer,—commending the ship and all on board to the love and care of Him who "holds the winds in His fists and ruleth the raging of the sea." The men with uncovered heads and respectful attention listened, and at the close gave a hearty 'Amen,' to the supplication. It was perhaps an unusual feature of the occasion that all were perfectly sober.

Another Long Term of Service.

We shipped Loan Library No. 1,579, sent out by Mr. C. B. Morris, Montclair, N. J., on the ship *Ivanhoe*, of Belfast, Me., for San Francisco, in care of first mate Herriman, 30 men in crew,—Jan. 11th, 1866. Its first reappearance at our Rooms was during last month, when we reshipped it, after its more than twelve years' service, and after some refitting. (May 4th), on the schooner *Rocky E. Yates* of Damariscotta, Me., for Bermuda, in care Capt. Hopkins, 7 men in the crew.

Do They Leave Port On Sunday?

A valued correspondent who has been greatly annoyed by what she deems unnecessary infringement of the Lord's Day, in the sailing of ocean steamships on the Sabbath, has addressed to us a letter from which the following is an extract, her inquiry being prompted by the record in the last SAILORS' MAGAZINE of the recent conversion to Christ, of the chief officer of a vessel in this port.

"I have felt that if a captain were truly converted, he would have a great regard for the Sabbath, and would not allow any extra work on that day, merely for the purpose of expediting the voyage. If this captain goes to sea with such a purpose, or if you know of other such, going to any port on the globe, I would thank you to give me their addresses."

In reply to this, which may be a matter of some general interest, we can say that such regard for the Sabbath as discourages and prevents its selection as a day for leaving port, is surely and steadily growing among shipping merchants and seamen, in the port of New York; and so far as our impression may testify,—we believe this to be generally true of all seaports. Among lines of American steamship and sailing vessels which may be named, in this connection, whose sailing days are never on the Sabbath, we instance the New York and Savannah steamships,—Messrs. Evans, Ball & Co's lines to Charleston and Savannah, and Messrs. Grinnell, Minturn & Co's line of London Packets. We personally know of many captains of sailing vessels who could not now be induced to leave port on the Sabbath, for any consideration whatever. And this is true, while the great sailing day for vessels of all descriptions from this harbor, thirty or forty years since, was the Sabbath.

Sailors' Home, 190 Cherry Street.

Mr. F. ALEXANDER, Superintendent, reports one hundred and seventy-four arrivals at the HOME, during the month of May, 1878. These men deposited with him, for safe keeping, the sum of \$2,110, of which \$1,107 were sent to relatives and friends, and \$130 placed in the Savings Bank,—the balance being returned to depositors.

Twelve men were shipped without advance during the month, and two were sent to the Hospital.

Position of the Principal Planets for July, 1878.

MERCURY is in superior conjunction with the sun on the forenoon of the 4th, at 9h. 12m. After this it becomes an evening star; is in conjunction with Mars on the 23rd, at 28m. before noon, being 12° north; is in conjunction with the Moon on the 31st, at 21m. past noon, being 2° 7' north.

VENUS is a morning star during this month, rising on the 1st, at 2h. 14m., and north of east 24° 27'; is in conjunction with the Moon on the morning of the 27th, at 4h. 9m., being 4° 35' south.

MARS is an evening star setting on the 1st, at 9h. 7m., and north of west 26° 54'; is twice in conjunction with the Moon during this month. The first time on the forenoon of the 2nd, at 7h. 6m., being 31' north, when it is eclipsed to all persons situated between the parallels of latitude 13° north and 65° south, and then the 2nd time on the evening of the 30th, at 10h. 48m., being 2° 19' north.

JUPITER crosses the meridian on the morning of the 1st, at 1h. 54m., being 19° 33' south of the equator; is in conjunction with the Moon on the morning of the 15th, at 3h. 58m., being 18' north; at this time is eclipsed to all persons situated between the parallels of latitude 16° north and 62° south; is in opposition with the Sun on the morning of the 25th, at 4h. 47m., and at this time is at its greatest brilliancy.

SATURN crosses the meridian on the morning of the 1st, at 5h. 36m., being then 50' south of the equator; is stationary among the stars in Cetus at about noon on the 14th; is in conjunction with the Moon on the forenoon of the 20th, at 7h. 25m., being 7° 8' south.

N. Y. University.

R. H. B.

Marine Disasters in May, 1878.

The number of vessels belonging to, or bound to or from ports in the United States, reported totally lost and missing during the month was 21, of which 13 were wrecked, 5 abandoned, 1 sunk by collision, and 2 are missing. The list comprises 1 steamer, 2 ships, 3 barks, 3 brigs, and 12 schooners, and their total value, exclusive of cargoes, is estimated at \$445,600.

Below is the list, giving names, ports, destinations, &c. Those indicated by a *w* were wrecked, *a* abandoned, *sc* sunk by collision, and *m* missing.

STEAMER.

Chicago, *w.* from W. Hartlepool for Boston.

SHIPS.

Scindia, *a.* from New York for London.

John Clark, *w.* fm. Sandy Hook for Calais, Me.

BARKS.

Victory, *m.* from Charleston for Hull.

Havfruen, *w.* from Liverpool for New York.

Orchilla, *a.* from New York for Corunna.

BRIGS.

Thos. Albert, *w.* from Cienfuegos for Boston.
Rockland, *w.* from New York for Sydney, C. B.
St. Michael, *a.* from Fernandina for Queenstown.

SCHOONERS.

Ella M. Pennell, *w.* from Cheverie, N. S., for Alexandria.

Acorn, *w.* from Cheverie, N. S., for Bangor.
J. C. Crafts *sc. fm.* South Amboy for Rockland.
Rainbow, *w.* (at Harpswell, Me.)
Geo. P. Haub, *m.* from San Francisco for Humboldt.

Hampden, *w.* from Boston for Portsm'th, N. H.
J. Burl, *y. w.* from Philadelphia for Washington, D. C.

Clifton, *w.* from Boston for Calais.
Ceres, *w.* from Ellsworth for St. John, N. B.
Union, *a.* from St. John, N. B. for New York.
Belle, *a.* from Mobile for Havana.
E. H. Atwood, *w.* from Philadelphia for Providence.

The Bureau Veritas publishes the following statistics of vessels of all nationalities reported lost during the month of

APRIL, 1878.

Sailing Vessels:—41 English, 19 American, 9 French, 8 Dutch, 8 Norwegian, 6 German, 5 Italian, 2 Greek, 1 Chilean, 1 Danish, 1 Spanish, 1 Russian; total, 102. In this number are included 10 vessels reported missing.

Steamers:—11 English, 1 Austrian, 1 Chinese, 1 French, 1 Dutch, 1 Norwegian; total, 16.

Receipts for May, 1878.

MAINE.

Augusta, South Cong. church..... \$16 83
Winthrop, Cong. church..... 9 00

NEW HAMPSHIRE.

Concord, Ladies Seamen's Friend Society, for library..... 20 00

VERMONT.

Springfield, Martha W. Southworth.. 2 00

MASSACHUSETTS.

Boston Highlands church, for lib'y's.... 60 00
Boxford, 1st Parish, for lib'y..... 20 00
Bridgewater, Central Square S. S. for library..... 15 00

A. G. Boyden..... 10 00

Cambridgeport, Pilgrim church..... 19 50

Curtisville, Cong. church..... 7 00

Easton, Cong. church..... 9 60

Franklin, Cong. church..... 13 37

Hopkinton, Cong. ch., of wh. Mrs. P. J. Clafin, \$20 for library..... 52 38

Marlboro, Union church..... 27 54

Milford, Cong. church..... 18 01

Orleans, Cong. church..... 10 00

Capt. B. U. Wolf..... 2 00

Pittsfield, Pontoosuc S. S. for lib'y..... 20 00

Royalston, Cong. ch. S. S. for lib'y..... 25 00

Webster, Cong. church..... 34 79

CONNECTICUT.

Danbury, 2nd Bap. ch., for lib'y..... 10 00

Darien, a friend 5 00

Guilford, 1st Cong. church..... 5 00

Ham'dam, Cong. church..... 7 00

Lisbon, Cong. church..... 1 50

Meriden, 1st Cong. church..... 24 33

Middleton, South Cong. church..... 10 73

Norwich, estate S. C. Morgan..... 1,000 00

Old Saybrook, Cong. church..... 11 63

NEW YORK.

Aurora, S. S. class	St. Paul's Episcopal ch., "Armor Bearers," Easter Offering	8 00
Brooklyn, Church of the Pilgrims, of wh.	R. P. Buck, \$100. Mrs. R. P. and Mis. E. Buck, \$20 for lib'y; Mrs. H. M. Remington, Mr. George H. Nichols, each \$20 for lib's; Mr. M. S. Trask, \$20 for lib'y, in name of Christina N. Trask; Mrs. J. E. Whitney, \$10; Josiah Colby, \$5.....	388 17
Chittenango, Ref. church.....	7 70	7 00
Churchville, Cong. church.....	10 00	00
Coxsackie, 2nd Ref. church.....	17 31	31
Greece, Bap. church.....	7 86	86
Hamilton, Bap. ch. S. S. for lib'y.....	20 00	00
Cong. church.....	9 76	76
Huntington, West Neck S. S. for lib'.	12 28	28
Manchester, Bap. church.....	3 53	53
M. E. church.....	1 68	68
Newburgh, 1st Pres. ch., of wh. for the Rev. W. K. Hall lib'y, \$20.....	61 21	21
New York City, Capt. Mills, ship Harvey Mills.....	10 00	00
Capt. Beals, ship Rich. McManus.....	2 00	00
Capt. Fraser, bark Kate Melick.....	2 00	00
Mrs. C. L. Spencer.....	100 00	00
Mrs. Hannah Ireland.....	25 00	00
Mrs. C. P. Stokes, for library.....	20 00	00
R. M. Olyphant.....	20 00	00
D. S. Egleston.....	10 00	00
Brooks & Co.	10 00	00
George S. Fraser.....	10 00	00
Mrs. Stilmann Ilsey.....	10 00	00
G. A. Sabine.....	10 00	00
Joseph W. Alsop.....	10 00	00
William H. Webb.....	10 00	00
Mr. McMartin.....	10 00	00
Mrs. A. D. Wilson.....	10 00	00
D. F. Appleton.....	10 00	00
W. M. A.	10 00	00
Miniature Bethel church.....	7 00	00
William Bliss.....	5 00	00
J. B. Hoyt.....	5 00	00
C. D. Harvie.....	5 00	00
J. H. Abbot.....	5 00	00
Edgar Ketchum.....	5 00	00
Parma, Christian church.....	2 45	45
Perry, Augustus Tabor.....	1 00	00
Phelps, Capt. Geo. White.....	1 00	00
Phoenix, Cong. church.....	4 34	34
M. E. church.....	2 22	22
Bap. church.....	2 12	12
Poultneyville, M. E. church.....	3 50	50
Sauquoit, S. S. Bap. church, for lib'y.	20 00	00
Seneca, S. S. Pres. ch., for lib'y, \$20.....	23 00	00
Shortsville, Pres. church.....	1 12	12
Skaneateles, Mr. James.....	1 18	18
Stanley, S. S. Pres. ch., for library.....	20 00	00
Syracuse, Unitarian church.....	15 00	00
Independent church.....	8 56	56
Williamson, Pres. church.....	7 46	46
Bap. church.....	3 10	10
NEW JERSEY.		
Atlanticville, S. S. M. E. church.....	9 60	60
Hamilton, S. S. M. E. church.....	1 76	76
Long Branch, Centenary M. E. ch.....	4 35	35
1st M. E. church.....	50	50
Manasquan, S. S. M. E. church.....	7 85	85
Newark, 3rd Pres. church.....	77 52	52
Miss Mary W. Duryee, for New Sailors' Home.....	5 00	00
Orange, 1st Pres. church.....	55 00	00
PENNSYLVANIA.		
Bloomsburg, Mrs. Wm. Neals.....	10 00	00
		\$2,623 34



Gast thy bread upon the waters: for thou shalt find it after many days.—Ecc. 11: 1.

LOAN LIBRARY REPORTS.

The whole number of new Loan Libraries sent to sea from the Rooms of the Society at New York and at Boston, Mass., from 1858-9, to May 1st, 1878, was 6,252; and the reshipments of the same for the same period were 5,175. The number of volumes in these libraries was 322,644, and they were accessible to 245,989 men. Eight hundred and eighty six libraries, with 31,896 volumes were placed upon vessels in the United States Navy, and in Naval Hospitals, and were accessible to 100,548 men.

During May, 1878, seventy-one loan libraries, twenty new and fifty-one refitted were sent to sea from our Rooms at New York and Boston. The new libraries were No. 6,422 with Nos. 6,425 to 6,429, inclusive, at New York; and Nos. 5,111, 5,112, 5,113, and 5,114, at Boston. The fifty-one libraries refitted and reshipped were Nos.

668;	983;	1,579;	1,973;	2,240;	2,355;	3,117;	3,138;	3,175;
3,339;	3,580;	3,599;	3,699;	3,780;	3,804;	3,890;	3,937;	3,993;
4,039;	4,269;	4,398;	4,451;	4,641;	4,659;	4,832;	4,838;	4,841;
4,855;	4,949;	5,211;	5,247;	5,256;	5,260;	5,316;	5,384;	5,631;
5,715;	5,760;	5,808;	5,912;	5,922;	5,939;	5,954;	5,961;	5,985;
		6,048;	6,052;	6,073;	6,146;	6,167;	6,273.	

THE STEAMBOAT FIRE.

The broad Mississippi, down which the noble steamer was gliding, gleamed in the moonlight like a pathway of molten silver, the far-away shore upon either hand had faded from sight altogether, and the deck was deserted.

Creeping like the dreaded snake, now with lifted curling crest, then lying closely to the bales of goods, and writhing slowly between barrels and bags, there came toward the open hatchway a

little thread of smoke. The boat was on fire!

Suddenly there came a cry, a few hurried orders rang out, the great whistle sounded with a long shriek, and the captain, officers, and crew gathered in fear and haste. "Where did it begin?" "Can it be overcome?" "Is there chance to save the steamer?" The questions were in every mouth.

"We can only fight it, hoping for the

best. Call the passengers, head the boat toward shore, and let every man work for his life!" and the captain set the example by throwing off his coat and springing to the force-pump that supplied water to the long hose. "Who will go below with this pipe?"

A dozen brave fellows sprang forward, one was chosen, and with a rope about his waist he descended into the hot, whirling cloud, his companions meantime throwing buckets of water upon him to keep his clothes from burning while he directed the stream from the force-pump upon the fire. In ten minutes he was drawn out, blackened, singed, and strangling, and another man took his place. But the demon raged on. From behind great piles of freight the forked tongues of flame leaped out, scorching the workers' hands and faces: from barrels and hogsheads of tar, the dense black smoke rolled up and suffocated them, while the half subdued war of the angry element came to their ears with a hoarse, exultant sound; the steamer was doomed!

And now the seams in the upper deck began to swell and part, little puffs of smoke oozed out, and thin blue flames danced and flickered above them. The crowd of frightened and half-naked passengers crept farther and farther forward, to avoid the stifling heat, until they struggled in one dense mass at the very bow; some crying, others praying, and a few silently watching the onward progress of the boat toward the shore. For the pilot stood manfully at his wheel, in spite of the whirling sparks and the drifting embers, the engines were yet working, and twenty minutes more would save passengers and crew.

But even while they spoke of it, when hope was dawning again, and preparations were being made to save what they could, there came a hideous roar, a dull explosion, a rush of flame; and through the blood-red glare which spread around they saw that the wheel-house was empty, and the fire alone held possession

there—the roof of the cabin had been blown off, and the helmsman was gone! At almost the same instant the boat entered a swift-running eddy, her bow swung sharply away from the longed-for shore, and she swept out toward the open water again, blazing fiercely.

"Unless some one can lash that wheel a-starboard, we are lost! Will any man volunteer?"

The captain's voice sounded strangely hoarse and dull. A shudder ran through the listening crowd. There was a chance for life even yet, remaining where they were; to enter that blinding cloud, to brave those leaping flames, was certain death; and no one moved forward.

"Will you die like cowards? Is there no man among you?" cried the captain.

"Yis, massa; dar is!"

As the clear tones rang out over the heads of the people, a little black figure darted forward, nimble hands seized a rope, sure feet found the ladder, and before a word could be spoken, before any one could prevent the child, Jim stood half revealed in the fiery furnace of the pilot-house, the great steering-wheel was in his grasp, and the noble ship yet obeying her rudder, turned back again, headed toward the bank once more, and ploughed her rapid way toward life and safety! Then a mighty column of curling, writhing smoke swept forward, the flames leaped to the upper works and rigging, the *New Orleans Belle* became a glowing, blazing mass, and boy, wheelhouse and everything upon the hurricane deck, was blotted out of sight!

* * * * *

"How de moonlight twinges fro' de leaves, don't it missus; an' de little stars, 'pears like dey was winking to me. No, dare's no pain now. It's all over, an' I reckon I'll git well. But it did burn in dat dare pilot-house, missus!"

"Hush, Jim. Don't talk now. You were brave, too brave for us, child. O, you must not go!" And Miss Sloan lifted the boy's head higher upon her

shoulder, and gazed with half of love and half of awe into the little black face, now blistered and scarred in many a cruel seam.

Every one had been saved except the pilot, and here beneath the great live-oaks, hung with festoons of living moss, and bending tenderly like pitying giants, they had brought their hero, the colored boy who had given his life for theirs; brought him here to die.

"Missy, do you know God?"

"Yes, Jim."

"De same God, missy, dat my daddy used to pray to? And his little boy Jesus? Do you know him, missus? Daddy, used to say dat Jesus loved little chilerns; dat he'd carry 'em in his arms, like the lambs, you know. Will he, missy? O, will he take me sometime?"

"I hope so, Jim. I am sure of it! Poor Jim!"

There was silence for a moment. The great, rough captain had knelt at the child's side, and with uncovered head and tear-dimmed eyes, was leaning over him. Flickering through the forest came the last waning light from the burning wreck, stranded on the shore. Overhead the leaves began to whisper together of the coming morning, and the group of passengers standing between the trees looked ghastly and dim. Suddenly the boy sat upright.

"O, missy! I'm glad dat ye all got to de shore. 'Twas a right bad place for me, dough, in dat smoke and fire! O, see! see! missy, de mornin's comin'! comin'! and he leaned toward the dim east, gazing intently into the faintly reddening sky. "See! Dey's light dare, missy! I'm glad, for I's so tired, I want to rest a bit," and he sank slowly back. "De New Year's comin'," he continued in a low, half whisper, "an' he shell take de lambs in his arms an' carry 'em in his bosom! I'm so glad! Good-night, missy!" and without a moan the smoke-blurred eyes closed, the fire-scorched hands dropped peacefully, and the child's

pure spirit fled away through the chill, gray dawn of the coming morning to find its place in the Savior's loving arms. The New Year had come, bringing a new life to little Jim.

Boys and Tobacco.

Physicians are well agreed that the use of tobacco by growing boys is full of danger. Recent investigations,—especially in France,—have demonstrated that a whole train of nervous diseases are to be traced to this practice. If you want to stop growing, if you want to have a set of nerves that are like those of an invalid old lady, if you wish to grow feeble and thin, if you wish to look sallow and puny,—I do not know any better way than to smoke tobacco. It will make a drain on your nervous system which will be sure to tell after awhile. Let us hope that if a thousand boys read this, some of them will be saved from forming a filthy habit which most men regret.

THIS is a Gaelic proverb:—"If the best man's faults were written upon his forehead, it would make him pull his hat over his eyes."

A Child's Hymn.

"FEAR NOT; I AM WITH THEE."

I cannot seek too early in the morning,
I cannot come to Thee too late at night;
Thou wilt receive me in the earliest dawning,
And Thou wilt welcome in the darkest night.

No evil can approach but Thou beholdest,
No danger compass me but Thou art near;
My trembling heart beneath Thy wing Thou
folest;
Within Thy "secret place" can come no fear.

Shall I not seek Thee in life's early morning,
Shall I not cling to Thee through earthly
night,
Till thou reveal to me the heavenly dawning,
And I shall see Thy face, and "no more
night?"

Vermont Chronicle.

Life's Sunny Side.

Choose for thy daily walk
Life's sunny side,
So shall all peace and joy
With thee abide.

If shadows o'er thee fall,
Faith still can see
The Father's smile through all,
Sunshine to thee!

Then always look above,
Whate'er betide,
And choose with heart of love,
Life's sunny side.

Youth's Companion.

Learn to Swim.

Boys, you ought to learn to swim. Girls, *you* ought to learn to swim. Why, a duck if it never learned to swim might as well cut out the web between its toes. Now you haven't web between your toes, but for all that you have arms and legs, feet and hands, and splendid paddles they are. Put them in water and learn to swim. How many tragedies would be avoided if our youth would but acquire the simple art of learning how to swim. It has been well said that a man is the only animal that loses himself in the water. As the season of swimming is at hand, read directions for acquiring the art of swimming, as furnished by a correspondent of the *American Agriculturist*, and profit by them.

When I was a boy I learned to swim by means of a swimming-board. This is the safest method possible. If corks are used they may slip from around the breast down beneath the body, throwing the head below the surface, and putting the wearer in danger of drowning. Some country boys get two bladders and then tie them together with a short cord, and use these as supports. They are the most dangerous things possible for a boy to have. The board is perfectly safe, and one may learn to swim in a very short time by using one. It should be over four feet long, over a foot wide, and two

inches thick, made of soft white pine or cedar.

To use it a boy wades into the water up to his shoulders, then taking hold of the end of the board he pushes it before him,—toward the bank and not into deeper water,—springs forward with his feet, and throws himself flat upon the water. This movement carries him along a few feet. He then draws up both his legs at the same time, keeping the knees as far apart as possible, and then strikes out with both feet, not straight backward, but sideways, just as a frog does. The stroke is made slowly, and is repeated again, drawing up the legs slowly and steadily. The board keeps the head above water. When the leg stroke has been learned one hand is taken from the board and the stroke learned, or the chin may be rested on the board while the stroke is taken with both hands. This is a very good plan, as it compels the swimmer to keep his hands under water, which he should always do. By and by the board may be pushed ahead, and the young swimmer may swim after it, always keeping it within reach. When a number of boys go to swim they should always have two or three of these boards with them for use in case of accident.

Uncle Huntington.

A WORTHY QUAKER thus wrote:—"I expect to pass through this world but once; if, therefore, there can be any kindness I can show, or any good thing I can do to any fellow human being, let me do it now. Let me not defer or neglect it, for *I shall not pass this way again.*"

American Seamen's Friend Society.

R. P. BUCK, President.
Rev. S. H. HALL, D. D., Cor. Sec. & Treas.
L. P. HUBBARD, Financial Agent.

District Secretaries:

Rev. S. W. HANKS, Cong'l House, Boston.
Rev. H. BEBBEE, New Haven, Conn.

LIFE MEMBERS AND DIRECTORS.

A payment of Five Dollars makes an Annual Member, and Thirty Dollars at one time constitutes a Life Member; One Hundred Dollars, or a sum which in addition to a previous payment makes One Hundred Dollars, a life Director.

FORM OF A BEQUEST.

"I give and bequeath to THE AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of \$—, to be applied to the charitable uses and purposes of the said Society."

Three witnesses should certify at the end of the will, over their signatures, to the following formalities, which, in the execution of the will should be strictly observed:

1st. That the testator subscribed (or acknowledged the subscription of) the will in their presence.—2nd. That he *at the same time* declared to them that it was his last will and testament.—3rd. That they, the witnesses, then and there, in his presence, and at his request, and in presence of each other, signed their names thereto as witnesses.

SHIPS' LIBRARIES.

Loan Libraries for ships are furnished at the offices, 80 Wall Street, N. Y., and 13 Congregationalist House, Boston, at the shortest notice. Bibles and Testaments in various languages may be had either at the office, or at the Depository of the New York Bible Society, 7 Beekman Street.

SAVINGS BANKS FOR SEAMEN.

All respectable Savings' Banks are open to deposits from Seamen, which will be kept safely and secure regular instalments of interest. Seamen's Savings' Banks as such are established in New York, 74-6 Wall Street and 189 Cherry Street, and Boston, Tremont Street, open daily between 10 and 3 o'clock.

SAILORS' HOMES.

LOCATION.

ESTABLISHED BY

KEEPERS.

NEW YORK, 190 Cherry Street.....	Amer. Sea. Friend Soc'y.	Fred'k Alexander.
BOSTON, cor. Salem and Bennet Sts.	Boston " " "	B. F. Jacobs.
PHILADELPHIA, 422 South Front St.	Penn. " " "	Capt. J. T. Robinson.
WILMINGTON, cor. Front & Dock Sts.	Wilm. Sea. Friend Soc'y.	Capt. J. F. Gilbert.
CHARLESTON, S. C.	Charleston Port Soc'y...	Capt. Peter Smith.
MOBILE, Ala.	Ladies' Sea. Fr'd Soc'y.	Geo. Ernst Findeisen.
SAN FRANCISCO, Cal.	" " "	—
HONOLULU, S. I.	Honolulu " "	E. Dunscombe.

INDEPENDENT SOCIETIES AND PRIVATE SAILOR BOARDING HOUSES.

NEW YORK, 338 Pearl Street.....	Epis. Miss. Soc. for Seamen	Edward Rode.
4 Catharine Lane, (colored).	do	G. F. Thompson.
BOSTON, N. Square, Mariners House.	Boston Seamen's Aid Soc'y.	N. Hamilton.
PORTSMOUTH, N. H., No. 8 State St..	Seamen's Aid Society....	John Stevens, Supt.
NEW BEDFORD, 14 Bethel Court.....	Ladies' Br. N. B. P. S....	Mr. & Mrs. H. G. O. Nye.
BALTIMORE, 23 South Ann Street.....	Miss Ellen Brown.
GALVESTON, Tex. cor. Strand & 26 st.

MARINERS' CHURCHES.

LOCATION.

SUSTAINED BY

MINISTERS

NEW YORK, Catharine, cor. Madison.	New York Port Society....	Rev. E. D. Murphy.
22 Water and Dover Streets.....	Mission " " "	" B. F. Millard.
Foot of Pike Street, E. R.	Episcopal Miss. Society....	" Robt. J. Walker,
Foot of Hubert Street, N. R.	" " "	" H. F. Roberts.
Open air Serv', Uoenties Slip.	" " "	" Isaac Maguire.
Swedish & Eng'ish, pier II, N. E.	Methodist	" J. L. Hodge, D. D.
Oliver, cor. Henry Street.....	Baptist.....	" E. Hopper, D. D.
Cor. Henry and Market Streets..	Sea & Land, Presbyterian.	" E. O. Bates.
BROOKLYN, 8 President Street.....	Am. Sea. Friend Soc'y....	" P. G. Cook.
BUFFALO.....
ALBANY, Montgomery Street.....	Methodist	" S. H. Hayes.
BOSTON, cor. Salem & N. Bennet Sts.	Boston Sea. Friend Soc'y	" Cyrus L. Eastman.
North Square.....	Boston Port Society.....	" H. A. Cooke,
Cor. Commercial and Lewis Sts.	Baptist Bethel Society....	" J. P. Pierce.
Parmenter Street.....	Episcopal	" F. Southworth.
PORLTAND, Me., Fort St. n. Custom H	Portland Sea. Fr'n'd Soc'y.	" J. W. Thomas.
PROVIDENCE, R. I., 52 Wickenden St	Prov. Sea. Friend Soc'y.	" C. H. Malcom, D. B.
NEWPORT, R. I., 51 Long Wharf....	Individual Effort.....	" J. D. Butler.
NEW BEDFORD.....	New Bedford Port Soc'y.	" Vincent Group.
PHILADELPHIA, c. Front & Union Sts.	Presbyterian.....	" William Major.
Cor. Shippen and Penn Streets.....	Methodist	" W. B. Erben.
Catharine Street.....	Episcopal.....	" Joseph Perry.
Front Street, above Navy Yard.....	Baptist.....	" Chas. McElfresh.
BALTIMORE, cor. Alice & Anna Sts..	Seamen's Un. Bethel Soc..	" R. B. Murphy.
Cor. Light and Lee Streets.....	Baltimore, S. B.....	" E. N. Crane.
NORFOLK.....	American & Norfolk Sea.	" Jas. L. Keen.
WILMINGTON, N. C.	Friend Societies	" Wm. B. Yates.
CHARLESTON, Church, n. Water St.	Wilmington Port Soc'y....	" Richard Webb.
SAVANNAH.....	Amer. Sea. Friend Soc'y...	"
MOBILE, Church Street, near Water.	" " " " "	" L. H. Pease.
NEW ORLEANS.....	Amer. Sea. Friend Soc'y...	" J. Rowell.
SAN FRANCISCO, Cal.....	" " " " "	" R. S. Stubbs.
PORTLAND, Oregon.....

AMERICAN SEAMEN'S FRIEND SOCIETY,

50 Wall Street, New York.

ORGANIZED, MAY, 1823—INCORPORATED, APRIL, 1833.

RICHARD P. BUCK, Esq., President.

REV. S. H. HALL, D. D., Cor. Sec'y & Treas.

CAPT. NATH'L BRIGGS, Vice President

L. P. HUBBARD, Financial Agent.

OBJECTS. 1.—To improve the social, moral and religious condition of seamen; to protect them from imposition and fraud; to prevent them from becoming a curse to each other and the world; to rescue them from sin and its consequences, and to **SAVE THEIR SOULS.** 2.—To sanctify commerce, all interest and a power in the earth, second only to religion itself, and make it everywhere serve as the handmaid of Christianity.

MEANS OF ACCOMPLISHMENT. 1.—The preaching of the Gospel by Missionaries and Chaplains, and the maintenance of Bethel Churches in the principal ports of this and foreign countries. In addition to its Chaplaincies in the United States, the Society has stations in CHINA, JAPAN, the SANDWICH ISLANDS, CHILI, BRAZIL, FRANCE, ITALY, BELGIUM, DENMARK, NORWAY, SWEDEN, NEW BRUNSWICK, &c., and will establish others as its funds shall allow. Besides preaching the Gospel to seamen on ship-board and on shore, and to those who do business upon our inland waters, Chaplains visit the sick and dying, and as far as possible supply the place of parents and friends.

2.—The monthly publication of the SAILORS' MAGAZINE and SEAMEN'S FRIEND, designed to collect and communicate information, and to enlist the sympathy and co-operation of Christians of every name, in securing the objects of the Society. The last of these publications, the SEAMEN'S FRIEND, is gratuitously furnished to Chaplains and Missionaries for distribution among seamen and others. The Society also publishes the LIFE BOAT for the use of Sabbath-schools.

3.—LOAN LIBRARIES, composed of carefully selected, instructive, and entertaining books, put up in cases containing between thirty-five and forty volumes each, for the use of ships' officers and crews, and placed as a general thing, in the care of converted sailors, who thus become for the time, effective missionaries among their shipmates. This plan of sea-missions contemplates much more than the placing of a Christian Library on ship-board, in that, (1) It places the library in the hands of an individual who takes it for the purpose of doing good with it, and who becomes morally responsible for the use made of it, (2) It usually places the library in charge of the Captain of the vessel. (3) It contemplates a connection between the sailor and the individual who furnishes the library which he reads. The donor of each library is informed, if he requests it, when and where it goes, and to whom it is entrusted; and whatever of interest is heard from it, is communicated. The whole number of libraries sent out by the Society, to May 1st, 1877, is 5,866, containing 290,856 volumes. Calculating 4,678 re-shipments, they have been accessible to probably 250,000 men. Over one thousand hopeful conversions at sea have been reported as traceable to this instrumentality. A large proportion of these libraries have been provided by special contributions from Sabbath-schools, and are frequently heard from as doing good service. This work may be and should be greatly extended. More than 20,000 American vessels remain to be supplied.

4.—The establishment of SAILORS' HOMES, READING ROOMS, SAVINGS' BANKS, the distribution of BIBLES, TRACTS, &c.

The SAILORS' HOME, 190 Cherry St., New York, is the property and under the direction of the Society. It was opened in 1842, since which time it has accommodated over 90,000 boarders. This one institution has saved to seamen and their relatives, \$1,500,000. The moral and religious influence on the seamen sheltered there, can not be estimated. More or less shipwrecked seamen are constantly provided for at the Home. A Missionary of the Society is in daily attendance, and religious meetings are held on week day evenings. Similar institutions exist, in other cities, under the care of auxiliary Societies.

NOTE.—Twenty dollars contributed by any individual or Sabbath-school, will send a Library to sea, in the name of the donor. The SAILORS' MAGAZINE is, when asked for, sent gratuitously to Pastors, who take a yearly collection for the cause, and to Life-Members and Directors, upon an annual request for the same.